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CENTS

Treasure Under Trash

DRIVING INTO HOUSTON on South Main, one notices the changing scenery. rigs and derricks and "Christmas trees" which mark producing oil wells are s lingly close to the highway.

In the past year Houston has become the site of the biggest of all Gulf Coas booms. Thirty-five companies have drilled 171 producing wells just outside the limits, pumping 24,000 barrels daily from the area.

The most surprising discovery has been this: oil has been found underneath city's garbage dump. "Houston City Dump No. 1" is about to be followed by " Dump No. 2." Beneath the place where discarded junk was piled, liquid trea has been found. Now a $20 million freeway will probably be rerouted to a for more oil wells.

IN EVERY PERSON'S LIFE there is a sort of garbage dump of sin. Out of it come miracles just as startling. Christ is the drill and the derrick and the pu We need only seek him, ask his forgiveness, accept the treasure of his love. It change the scenery of our lives.

—RACHEL CONRAD WAHLBE

The LUTHERAN *News Magazine of the United Lutheran Church in Ame*

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COVER PICTURE. Christian service project students at Stephens College in Missouri conduct nursery class at Columbia church to tend small children while their parents worship.

THE CHURCH IN THE NEW

Nixon unsure on Vatican tie

Protestants had objected in vain as Presidents Roosevelt and Truman sent a "personal envoy" to the Pope at Rome. The relationship ended when Myron C. Taylor resigned in January, 1950. President Truman's nomination of Gen. Mark Clark in 1952 to be U.S. ambassador to the Vatican drew so much opposition that Gen. Clark asked that his name be withdrawn.

Last month Vice President Richard M. Nixon had a private audience with Pope Pius XII at the Vatican. When newsmen afterward asked him if he anticipated eventual diplomatic ties between the U.S. and the Vatican, Mr. Nixon replied, "I don't know." He said the topic was not discussed during his visit with the Pope, but that "personally, I can only hope for the continuation of the same good personal relations so far existing between the United States of America and the Holy See."

According to a United Press report from Rome, a "high Vatican source" said that the Pope had told Mr. Nixon that the most important thing at the moment was the continued leadership of the United States in bringing about a peaceful solution of the world's problems. "This is more important than the question of eventual diplomatic recognition," the source continued. "But the question of establishing diplomatic relations between the two states is, however, ripening."

British release Makarios

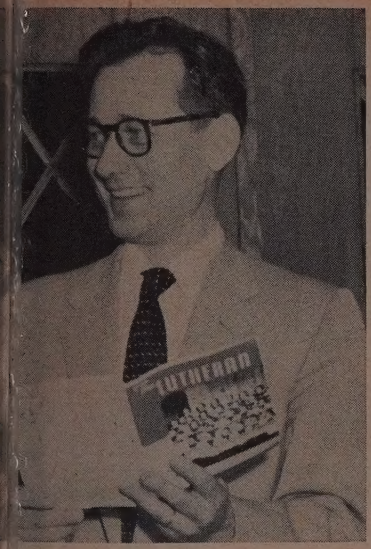
One year ago British authorities in a desperate attempt to halt terrorist activities on the British Crown Colony island of Cyprus in the eastern Mediterranean had deported Archbishop Makar Greek Orthodox religious leader, three other churchmen. They v charged with condoning or suppor activities of the underground EO (National Organization of Cypr Fighters) which sought to oust the Bri from Cyprus and unite the islands v Greece. About 80 per cent of Cyp half-million inhabitants are Greek, rest mostly Turkish.

Flown to the British Seychelles Isla in the 2,000-mile-distant Indian Oc the 42-year-old archbishop was kep exile despite protests from the Gr government, World Council of Churc and many church groups throughout world. London authorities held prelate responsible for political ferm on the island, refused to release him til he had "clearly" called for an en terrorist violence.

Late last month the archbishop yiel issued a statement asking the EOKA declare cessation of all operations, g that the British government will sho spirit of understanding by abolish simultaneously the present state of em gency." While this was not the "c appeal" for which they had asked, I ish spokesmen said, the archbishop w be released, might go anywhere he wi —except to Cyprus. It was expe that Archbishop Makarios would l Cypriote negotiators seeking cons tional reforms that would guarantee island eventual self-determination.

Synod presidents meet

United Lutheran synod presidents evangelism leaders faced a crowded f day schedule at Columbus, Ohio, week.



EVANGELISM KEYNOTER
Dr. Harold R. Albert

esiding over the session of the Coun- of Synodical Presidents, which had set up as a formal organization by CA convention action at Toronto last ber, was ULCA President Franklin k Fry. On the agenda was discussion ne doctrine of the ministry, Lutheran y, church administration, finances, ardship and urban church planning. the same time more than 80 syn- al evangelism leaders held a work- and conference. Plans for increased odical responsibility for the evange- program were to be made. With ex- tion of the special Lutheran Evan- m Mission program next fall, staff the Board of Social Missions was eduled to be reduced to four field di- ors plus three directors at the central e in New York.

Keynote address for the evangelism ference was to be by Dr. Harold R. ert, pastor of Pittsburgh's First Lutheran Church. Dinner speaker at a combined meeting on Tuesday evening was Dr. Fry.

Merger date set

The merger of the American, Evangelical and United Evangelical Lutheran churches into a new 2-million-member body to be known as The American Lutheran Church will take place in May, 1960. A timetable setting this date for completion of the current merger negotiations was adopted by the Joint Union Committee at a meeting in Minneapolis last month.

The target date will be one year later than had been previously planned. Amendments to union documents by church conventions last year was given as the cause for the delay.

Attending the committee meeting were representatives of the Finnish Evangelical Lutheran Church (Suomi Synod) which will decide in June whether to join the three-body union or to continue discussions with another merger group which includes the United and Augustana Lutheran churches. "Both groups are making rapid progress toward their ultimate objectives of union," said Dr. Raymond Wargelin, Suomi president, "and we must decide now in which direction to go." He said that a definite recommendation would be made to the convention at Hancock, Michigan, June 16-19.

Possibility of the Suomi Synod becoming a non-geographical district in a new church body would enable the synod to work out many of its problems and responsibilities, Dr. Wargelin said.

Free Church to reconsider

Because the union plan did not receive the necessary three-fourths vote among its 355 congregations, the 72,279-member Lutheran Free Church two years ago withdrew from merger talks with the

Evangelical, American and United Evangelical churches.

Although two-thirds of the congregations approved the merger, negative action by many smaller congregations stalled it and caused "considerable dissatisfaction" in the church, its Committee on Relations to Other Lutheran Bodies said.

When the LFC holds its annual conference at Minneapolis June 12-16, the committee will propose a new method of voting that may permit the church to reopen negotiations with the merging group. If the conference approves a return to the merger, the ratifying vote among congregations will be based on a sliding scale. Congregations with 50 members or less will have only one vote, while those with 1,000 members or more will have ten votes. On this basis 1,150 votes will be assigned among the 355 congregations. The referendum would take place between Sept. 1 and Oct. 31 of this year, in order that the church could promptly re-enter merger talks.

ELCA blasts world Lutheranism

Merger problems were pinpointed with rather startling candidness in Australia. Since 1941 the Evangelical Lutheran Church of Australia (which has some historical ties to the U.S. Missouri Synod) and the United Evangelical Lutheran Church of Australia (which has a similar connection to the American Lutheran Church) have been negotiating. The ELCA had previously held aloof from contact with all other Christian bodies. The UELCA is a member of the Lutheran World Federation.

In the Feb. 6 issue of the ELCA's *Australia Lutheran,* church president Cletus Hoopmann outlined hindrances to altar and pulpit fellowship between the two groups.

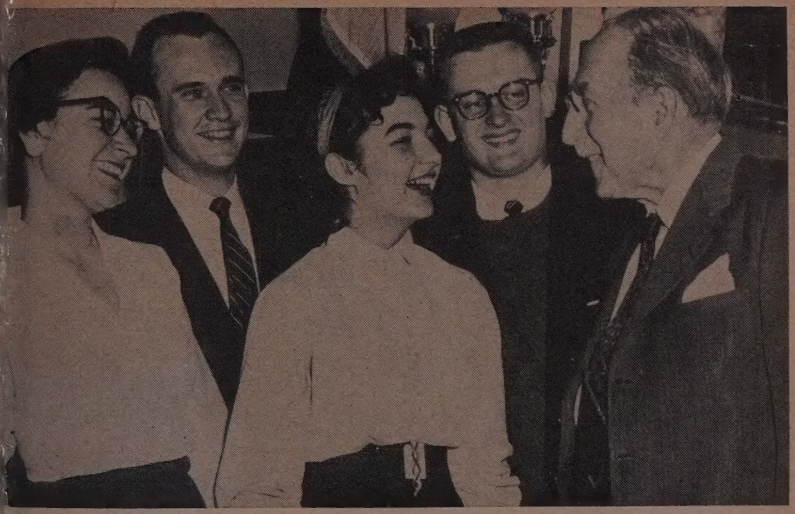
The two churches are "one in d trine" but not "in *practice,*" the EL president declared. Specifically charged the UELCA with unionism cause of its membership in the Luther World Federation. He also accused of indifference to doctrine because participated in mission work in N Guinea along with missionaries fr Lutheran churches in Germany and United States.

Sees heresy widespread

ELCA objects to the Lutheran Wo Federation because some of its mem churches "have departed from the W of God," charged Pastor Hoopma "The Lutheran Church of Sweden intercommunion with the Anglic Church and admits reformed people its altars," the article says. "The L theran Church of Denmark has int communion with the Church of Sc land." In some member churches of LWF "men are tolerated . . . who d fundamental doctrines of the Bible, s as the virgin birth of our Lord, H atoning death, and His bodily resurr tion."

Missionaries in New Guinea who sh the work with Australians of the UEL "come from Neuendettelsau in the Ba rian Landeskirche, affiliated with Evangelical Church in Germany; a the American Lutheran Church, affilia with the World Council of Churches. some of the churches coming within above framework crass heresy is tau and tolerated and unionism is practic I myself, when I was in Europe in 19 heard a Lutheran professor openly ad cate open communion," wrote Presid Hoopmann.

"The Lutheran Church — Misso Synod and the other Lutheran churc belonging to the Synodical Confere



PROTESTANT YOUTH LEADERS MEET VETERAN SENATOR IN U.S. CAPITAL
CA's Miss Florence Fray of Virginia is at left, Sen. Green of Rhode Island at right

merica . . . do not wish to become y of sinful unionism any more than do," the article said. "We must be our guard against any contamination ugh false doctrine and false practice, t direct or indirect."

h leaders study foreign policy

hirty-two college students, serving as gates from the youth organizations 13 Protestant denominations, spent n days last month at UN headrters in New York and at the capitol Washington (*see cut*).

rograms of economic aid to undereloped countries, the Atoms-force program, disarmament, immigrand refugee legislations were among major concerns of the group. In ferences with ranking members of U.S. Congress and of the State Detment they asked searching questions, candid answers.

Sen. Theodore Francis Green of Rhode nd, 89-year-old chairman of the Senate Foreign Affairs Committee, told the group that the U.S. should send out young missionaries "to sell the idea of self-government and democracy, just as we send out missionaries to spread religion."

Asian churches told of mission task

Rapid changes in the social, political and economic life of their countries compel Asian Christians to adapt their programs to new conditions, the Rev. M. M. Thomas told the Eastern Asia Christian Conference at Prapat, Indonesia, last month. More than 100 delegates from 24 countries attended the session, held in the part of Sumatra where the Batak Lutheran Church is prominent.

Christians "cannot afford to yield to a temptation to take refuge in a pietist withdrawal" or to preach "unrealistic utopianism," said the Rev. Mr. Thomas, a representative from the Mar Thoma Church of India. The church's mission must be to develop a healthy nationalism

in which both foreign and native values can exist "in a creative relationship," the Indian churchman said.

Dr. D. T. Niles of Ceylon, secretary of the World Council of Churches department of evangelism, told the conference that unity among Asia's churches is a vital factor in successful evangelism. To develop resources that will help meet "the crying needs of Asia" regional unity and co-operation were needed, Dr. Niles declared. This would not hinder ties with Christians in other parts of the world, he held.

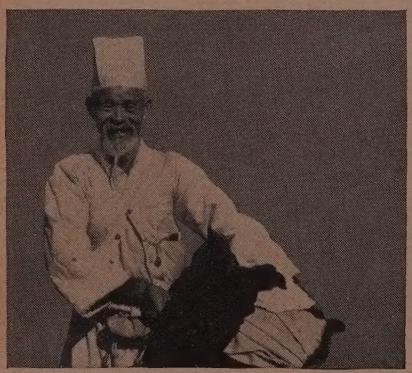
To repeat conference

Delegates at the 10-day session agreed to set up an organization for "continuing ecumenical co-operation" between Protestant churches of East Asia. The group would operate within the framework of the WCC and the International Missi ary Council.

Bishop Enrique Sobrepena of United Church of Christ in the Phi pines was named chairman and Dr. D. Moses, president of Hislop College, N pur, India, vice-chairman, of the inte committee which was instructed to range a similar conference in 1960. Niles was named secretary of the c mittee.

Hubbub over Hildy

Six years ago Mr. and Mrs. Me Ellis, a Jewish couple in Massachus took over a 10-day-old girl from unwed mother, Marjorie McCoy. mother agreed to allow the Ellis co to adopt the baby legally. The arra ment was made privately—not thro a recognized adoption agency—and



"Let none hear you idly saying,
There is nothing I can do..."

Clothe him in His name

Lutheran World Relief

202 Shafer Avenue, Phillipsburg, N. J

1957 Spring Clothing Appeal for Lutheran World Relief has been set for the week of April 2 Congregations have been asked to send clothing to the nearest of seven LWR warehouses, loc at Phillipsburg, N. J.; New Windsor, Md.; Nappanee, Ind.; Minneapolis, Minn.; San Antonio, Los Angeles and Modesto, Calif. All U.S. Lutheran congregations are participating in the ap

ly led to the complications that ed.

er the child's mother tried to with- permission for the adoption be- the Ellises were Jewish. She said d not known this. The Ellises say ad. Though the mother did not custody of the child at that time, anted the child to be raised in her -Roman Catholic.

ring the next few years, a whirl of proceedings involved the little girl. llises offered to bring up Hildy as nan Catholic if necessary, but stead- refused to give up the child for they have cared almost since her and who knows them as her only ts. To escape a Massachusetts court two years ago, Mr. Ellis sold his erous business and the family went erground" — moving six times to detection.

t month purchase of an automobile Mr. Ellis put Massachusetts agents on his trail. They found him in da, served a warrant on the Ellises, ring them to return to Boston to face hnical charge of "kidnaping" their nter.

e about child's religion

ldy's mother, now married and living ngham, Mass., said she now wanted ke custody of her daughter. Roman olic authorities in Massachusetts pressing the claim, on the grounds the state's law provides that children laced for adoption "when practic- " with foster parents of the natural her's faith. "We are asking only for same kind of justice" that Jews ld demand if a Jewish child was to rought up by Roman Catholics, said Boston archdiocesan paper *Pilot*.

lassachusetts' Protestants found them- s sharply opposed to the Roman Catholic claims. Methodist Bishop John Wesley Lord said that "for the welfare and good" of the little girl she should be allowed to remain in a home where "love and devotion are the paramount factors." He chided Hildy's mother for "irresponsible action" and for "permitting this controversy." Clergy groups and the Massachusetts Council of Churches made similar statements.

The Ellises remained in the temporary security of Florida, hoping that Gov. Leroy Collins would not honor an extradition warrant if Massachusetts Gov. Foster Furcolo issued one. Miami reports said Gov. Collins had received a flood of letters and telegrams urging him not to send Hildy and her foster parents back to Massachusetts.

Sees state churches doomed

Europe's traditional state church is on its way out, the president of the Baptist Union of Sweden told a Washington audience. Dr. Gunnar Westin, former dean of the theological faculty at the University of Uppsala, said that "a strong doctrine of church-and-state separation is developing throughout Europe."

The system of state supported and controlled churches developed in Scandinavian lands after the Reformation because of the theory that "government is responsible for the souls of its people," the Swedish clergyman said. It also grew out of the doctrine that religious unity was essential for political unity, Dr. Westin added.

Free churches—notably Baptist, Methodist and Congregational—have made some gains in Scandinavian countries in recent years. The Lutheran Church is the state church in Sweden, Norway, Denmark, and Finland and includes more than 90 per cent of the population in each of these lands.

World News Notes

Not much time in Poland

Most families like to have a little bread, a few potatoes, and sometimes meat on the table at mealtime. If they can't have these simple necessities, they decide that a change in their government would probably be a good thing.

In Poland the Gomulka government had dared to shake loose from some of the Russian domination which the country has endured since World War II. Russians are letting the government struggle alone against serious economic problems in Poland, where unemployment has already gone above the danger point. If no cure can be found, the Stalinist Poles are ready to resume control, clamp Russian handcuffs back on.

Last month a Polish delegation came to Washington to ask for aid. They wanted American surplus wheat to be paid for in Polish money, also cotton for their textile mills, and a $100 million loan to buy farm and mining equipment.

A month later the U.S. government had not made up its mind. Maybe a quarter of the amount the Poles asked could be granted, some officials thought. No action had been taken in Congress on amending the law restricting business with a Communist nation. The limited freedom Poland had won last fall might be lost while U.S. statesmen talked.

Soviets can't scare Swedes

Russians were generous in giving advice to the Scandinavian countries last month. They warned Norwegians that they would be targets for Russian H-bombs if they built air fields which could be used by Allied planes in case of trouble. They sent Sweden a sharp protest against editorials critical of Russia which have appeared in Swedish newspapers.

Soviet Premier Bulganin told the Swedes to "take measures to prevent certain Swedish comment, as it is obviously made to mislead public opinion in Sweden."

The reply in Stockholm's most prominent newspaper was that "we must meet with firmness and cool heads the continued pressure from the East which must be expected." Another paper said the Russian "grotesque attacks" must reflect "a great nervousness and much uncertainty within the gang that is at present making policy within the Kremlin."

Scandinavian countries reacted violently against the Russian suppression of the Hungarian revolt, and have made no secret of their distaste for the Reds.

British straighten out Singapore

Britain will cut Malaya loose on August 31, and let it become an independent country. But Singapore, the small island off the Malayan coast which Britain developed as its most important Far East naval base, will remain British.

Lengthy negotiations have been underway to satisfy the demands of Singapore's 500,000 population for local self-government. This month the plan seemed to have approval on both sides. Singapore will have a constitution guaranteeing self-rule through a 51-member legislative assembly, all to be elected by citizens of the island. The British will hold responsibility for defending Singapore in case of attack, and reserve the right to suspend the constitution if serious trouble arises.

The British have learned to be skilful in retreating from outposts of their old colonial empire, setting free Burma, Ceylon, India, Palestine, Pakistan, and Ghana since World War II.

SHINGTON

BERT VAN DEUSEN

HARMONY IN BERMUDA

ROLD MACMILLAN, Great Britain's prime minister, faced a tough assign- as he sat down with President hower in the Bermuda conference. d him was the British-American over the Suez canal, with all the ivity of hurt national pride. Ahead e urgent job of building from the s a basis of constructive co-opera- between the two powers.

s task was made more difficult by h public sentiment as reflected in newspapers. Editorial comment d from bitter denunciation of U.S. y in the Middle East to prediction Macmillan would persuade Eisen- r to shift from reliance on the UN to tish-American front against Nasser. her things were in his favor. In his country, a growing segment of re- sible opinion viewed the Suez inva- as a serious mistake and looked to red U.S. friendship as a means of ating Britain as an equal partner.

the U.S., resentment over Suez had modified by a sober realization that ring American policy in the Middle had helped to set the stage for the sion. Events in Hungary had con- d U.S. officials that the West cannot d to be divided.

old and Ike

SENHOWER's greeting as they met "How are you, Harold?" The long- ing friendship implied in the greeting was symbolic of the relationship between the two nations.

Those who hoped for fireworks were disappointed. Behind closed doors, there was no doubt strong expression of conflicting views. But the press reports from Bermuda told of a "surprising area of agreement," even on Middle East issues.

What probably happened was that Eisenhower or Dulles gave Macmillan a frank appraisal of the present situation in the Middle East and outlined American plans for dealing with possible developments. The British leader seems to have agreed that using the UN as a channel of negotiation and action would be better than trying to impose a joint British-American solution.

Other areas of agreement included:

1. U.S. willingness to join the military committee of the Baghdad Pact, which will bolster Britain's Middle East position.

2. Increased sharing of American atomic weapons and guided missiles with Great Britain.

3. Promise to study British proposal to soften the restrictions against peaceful trade with communist China.

4. Active interest in the promotion of west European unity, including the lowering of economic barriers, sharing of atomic research, and moving toward political federation.

THE HARMONY ACHIEVED at Bermuda was welcomed by the American public. It may not be popular at first in Great Britain. But the basic good sense of the British will support Macmillan in restoring good Anglo-American relations.

Harmony is never static. New situations call for imaginative response if new strains are to be avoided. The U.S. faces the necessity now of seeking solutions in the Middle East that will justify its insistence on British withdrawal.

ULC TAKES A CHANCE

In Nevada's famous gambling city, Las Vegas, United Lutherans are building a congregation. Big investment in time and money seemed risky in such a sophisticated city, but even among the roulette wheels and slot machines some people are seeking God

NEON SIGNS along the highway from McCarran airport to downtown Las Vegas explain why the Nevada city is known as "America's Play Town." Harsher critics call it a "city of sin."

GAMBLING 24 HOURS A DAY . . . SLOT MACHINES . . . "THE SHOW THAT MADE AMERICA BLUSH" . . . SPECIAL ACCOMMODATIONS FOR DIVORCEES . . . and even a "LITTLE WHITE CHAPEL" that specializes in hurry-up marriages at all hours.

But there are other roadside signs, too. One is a familiar blue shield bearing Luther's coat-of-arms and advertising the Church of the Reformation, 550 East St. Louis Avenue.

THE MAIN BUSINESS of Las Vegas is tourists. The city's glamor is associated with the gleam of the gaming tables, whir of roulette wheels, and tense vo of the dealers calling out the fall of dice. There's hardly a grocery store a drugstore without its supply of sl slot machines, waiting to eat up the itor's quarters or half-dollars.

Bars and amusement places are o around the clock, seven days a w The lure of gambling and the excite of the amusements bring hundreds thousands of visitors into the city year.

But like many communities, Las V is in the process of change. Its pop tion has soared from 8,000 in 194 an estimated 75,000 today. Housin scarce. Employment is high. Sch are crowded. Several huge indus have been established on the plains side the city. The Atomic Energy C

By ALBERT P. STAUDERMAN

ion contributes to the build-up by ging in scientists and office workers its tests. U.S. Air Force jet fighters trained at a nearby base, and the tary forces maintain a giant ammuni- depot.

OMBINE THE boom-town atmosphere the open gambling and you have of the few remaining frontier towns he U.S. But this is a different kind rontier—a sophisticated one for an aic age. Air conditioning and deep zes, swimming pools and luxury os make it much different from the l-rush days.

And what about the church in an area this? Has it anything to say to these ple? Can its program make any im- t in competition with the glitter of showplaces on the strip and the easy- ey attitude of the gambling casinos? s good an answer as any to these stions is the smart, modern building East St. Louis Avenue dedicated last tember by the Church of the Refor- ion. Its soaring cross-crowned tower reminder of the power of the gospel ift men's hearts toward God.

UTHERANS HAD BEEN in Las Vegas since a railroad company started

Interior, Church of the Reformation

New church in contemporary style

to develop the town in 1905. A small railroad center for some years, the community started to boom when construction of Hoover Dam started in 1937. Created by the dam is Lake Mead, largest man-made lake in the world, which helps provide light and power for the entire southwest.

Favorable climate which ranges in average from 48 to 81 degrees, good water supply from artesian wells, and the fame achieved by the city's amusement enterprises all helped to bring in people. Now the industrial development is opening new vistas.

Lutheran services were finally started in 1948. Big problems beset the congregation in its first years. Perhaps the town's atmosphere would be deadly for a struggling young mission. The first pastor was defrocked by the Pacific Southwest Synod and immediately started a rival congregation.

A NEW DAY came when the Board of American Missions of the United Lutheran Church persuaded the Rev. William C. Arbaugh to take over the shattered congregation. A Northwestern Seminary graduate, Pastor Arbaugh had for a year served in the Virgin Islands. Arriving at Las Vegas in 1951, he found

more than the usual number of problems. Fourteen people greeted him at the first service, held in a room in a private home. Bazaars and cake sales had kept the organization going. The congregation had never been supported by slot machines, but Pastor Arbaugh thinks it "might have come pretty close" at times.

The young pastor needed plenty of encouragement in his efforts to rebuild the congregation. He was helped by heartening letters from his father, Dr. William Arbaugh, who has for many years been the BAM's secretary for Latin America and who has faced many discouraging situations himself. Synodical leaders gave strong support. But it was a lonesome job. There's only one other United Lutheran congregation in Nevada —at Reno, 450 miles north.

"It was especially discouraging for me to see an attendance of only fourteen people one Sunday morning after I had been here two years," Pastor Arbaugh admitted. "But slowly and humbly we plodded along. We didn't do spectacular things. Primarily, we tried to be normal in an atmosphere where normality wasn't common. In the last few years, we've become a lot more adventurous in our zeal for the kingdom."

Pastor Arbaugh is a tall young man with a blond crew cut. Soft-spoken and inclined to smile easily, he nevertheless shows determination and will-power backed up by a lot of energy. All these traits were needed during those first troubled years.

Even the ministry is unusual in Las Vegas. "It's quite common in this 24-hour town for me to make a pastoral call in the early hours of the morning," Pastor Arbaugh explained. "Church meetings sometimes begin at midnight. Incidentally, this bachelor finds it advantageous to make use of restaurants without closing hours and grocery stores open around the clock!"

Because of the long distances that stretch from Las Vegas to other parts of the church, Pastor Arbaugh has become an amateur pilot. "It's been helpful to me to rent an airplane for use in attending various conferences and other meetings," he said.

The blond pastor's flying ability was put to other helpful use recently. He joined a search party which helped to locate a stranded pilot in the Gra

Industries Are Settling Down in Area
New plant at Henderson, near Las Vegas

REV. WILLIAM C. ARBAUGH
Phone calls at 3 A.M.

yon. He's also chaplain of the local
l Air Patrol unit.

HIEF PRESENT ACTIVITY outside his
sh is the presidency of the Clark
nty Ministerial Association. Leading
group, Pastor Arbaugh is spearhead-
a battle against the marriage mills
h operate in Las Vegas.

Twelve commercial wedding houses
d 'chapels' are enjoying a bonanza,"
says. "In 1955 there were 13,038
dings performed by 125 ministers in
Vegas. Six clergymen performed
st 11,000 of these. It is the desire
he ministerial association to correct
marriage racket while still retaining
dom and separation of church and
."

ecause the city's economy is still
d on tourism drawn by the gambling
es, the churches face a dilemma.
make no attempt either to justify
situation or to crusade against it,"
Pastor Arbaugh reported. "It would be too difficult to draw lines of demarcation between what is tainted and what is not, because all residents are tied within the same economy. Gambling is the major industry. But many other businesses and enterprises are moving into Las Vegas, and in so doing are stabilizing the city."

Under Pastor Arbaugh's leadership, Reformation Church is moving ahead strongly. Membership growth brought the need for a suitable building.

"We had to develop a building program suited to this glittery setting of modernistic and luxurious buildings," Pastor Arbaugh said. "It was felt that the church should be no less daring in its building program than the secular world. We decided that our church should have a modernistic, contemporary exterior design and a comfortable and churchly interior."

"We got realistic advice and constructive help from the Board of American Missions," the pastor continued. "They were generous, but they insisted that we follow the time-tested methods."

THE BUILDING was completed last summer at a cost of about $100,000. Dedication services were televised in their entirety by the local TV station. The 130-member congregation still has a $48,000 debt on the structure.

"People brought to Las Vegas by the westward trend of population and by our new industries insure the future of Reformation Church," Pastor Arbaugh believes. "Since many will come from areas where there is a large percentage of Lutherans, the church has a responsibility for serving them in this new area. But this is not the limit of our opportunity. There are many people here who are not related to any church. Our job is to reach them."

YOUNG PEOPLE WORK FOR THE CHURCH

Chocolate milk drinks and sloppy clothes are trademarks t
teen-age Christians . . . but they really like to do hard wo

ANY ENTERPRISE that increases by 1900 per cent in fifteen years must be meeting a need. That's the progress made by the summer service program of the ULC Board of Higher Education. It started in the summer of 1941 with five students placed for a summer of work in one institution. Last summer ninety-five college students were placed in twenty-eight Lutheran institutions.

There's more to this story than statistics. A co-ed from a Lutheran college wrote "thanks to the church for a wonderful experience" after her work last summer. One of the boys said, "I profited greatly in terms of broader knowledge of the church."

"A thrilling experience I shall ne forget," was the way another stud described his summer. A junior from Pennsylvania college said of the p gram, "this could not be bought w money" and a midwestern college co called it "a great help to me both s itually and mentally."

THESE STUDENTS came from fift Lutheran colleges and twenty-seven o colleges and universities. They w carefully selected by the Board of Hig Education from 132 applicants. T prepared for their work by attendin five-day conference, and were thou fully assigned to their summer proje

By ALFRED J. KRAHMER
OF THE STAFF OF THE LUTHERAN WELFARE ASSOCIATION OF NEW JERSEY

e first step in the program is the tion of the students. This is not just mmer job placement agency. The d aims to select students who are inely concerned about the work of church and who would profit from a tion period spent with a church cy.

he next step is the "orientation con- ice," held last year at Gettysburg inary. Worship, Bible study, courses eligious education, welfare, music, eation, and crafts are offered.

he faculty at Gettysburg in June, 5, included ten persons who have ial qualifications in explaining the range of work in which the United eran Church is engaged. Dr. Mildred Winston of the Board of Higher Edu- n was dean.

HE STUDENTS went in early summer he institutions to which they had assigned. Here they were carefully rvised by the heads of the institu- s. Miss Winston visited each place heck on the students' progress and, he end of the summer, received re- s from both institution and student. ssignments for these students are e according to their capabilities. Last summer, they worked in children's homes, homes for the aged, hospitals, summer camps, institutions for the handicapped, parishes.

They saw the church at work meeting human need in many forms. They learned something of the loneliness of the aged. They saw the difficulties faced by the child from a broken home, and by the handicapped.

INSTITUTIONS to which the students were assigned were impressed by the willing co-operation of their summer helpers. In Jersey City, for example, in the two homes operated by the Lutheran Welfare Association of New Jersey, two Lenoir Rhyne students did office work, played with the children, read to the old folks and wrote letters for them, helped them dress, and even did some cooking.

What's more they tackled each job with genuine willingness. The Rev. Carl Futchs, executive secretary of the Association, had this to say: "We are deeply grateful to the Board of Higher Education for its summer service project and for the high caliber of the young people sent us."

Another executive, John H. Harrington, superintendent of Bethany Lutheran

eek of school at Gettysburg helped students get adjusted for their summer work

There's always need for competent teen-agers as counselors in church summer ca

Village, Dayton, Ohio, reported to the board: "All three of these students were a welcome addition to our staff during the summer. Each fulfilled his duties to a remarkable degree, and often served beyond the ordinary requirements of his job. Co-operation, spirit, and willingness to work are a tribute to the program background of the Lutheran church for our young people."

In the hospitals the students acted as nurses' aides. In camps they were counselors and craft instructors. In the parish and elsewhere they conducted daily vacation Bible schools, in all instances demonstrating that the youth of the church are ready to serve, and need only to be shown how they can help.

THIS IS ONE of the present problems of the program. As it develops, more and more young people apply and the Board of Higher Education finds itself with more willing students than it places to fill.

The students are paid for their w by the institutions they serve, but t reports indicate that they don't consi the program "just a summer job." them it's an experience. They seem be saying, "Here am I, use me," and board hopes to find additional places their youthful enthusiasm this sum

A number of the students who h participated in the program since 1 have found in it the impetus to se full-time Christian service as their work. Decisions to enter the minis religious education, and social wel work have been the outgrowth of sum service program experiences.

IT ALL BEGAN in the summer of 1 when Dr. Mildred E. Winston, assoc secretary of the Board of Higher Edu tion, enlisted the help of the Rev. Lut

man, superintendent of the Tress- ome for Children in Loysville, Pa., acing five students with the home he summer. Pastor Grossman was siastic. "Get me the students," he "I'll find the work." Miss Winston ited five.

1942 eleven students enlisted and irst orientation conference, a one- session at the Baltimore Mother- , was held. As the project grew, agencies of the church co-operated. y the Board of Social Missions, d of Deaconess Work, and Board of h Education all participate in a con- tive capacity. The Board of Higher ation administers the program and ces it, with United Lutheran Church hen making an annual contribution. 1956 the summer service program expanded to the point where, in ad- n to the 95 students regularly en- rolled in the program, an additional thirty were placed through the National Council of Churches in migrant camps, East Harlem Center, and other agencies.

NOW THE BOARD is recruiting students for its 1957 program. It is advertising on the college campuses and inviting young people to apply. The best advertisement is the enthusiastic approval of those who have been in the program.

Last summer the participating institutions were scattered all the way from Seattle on the west coast to Jersey City on the Atlantic, from Salem in Virginia as far north as Minnesota. More than one hundred Lutheran college students will be a part of this "laboratory of human relationships" in 1957. They will be high-quality students because they will have been carefully selected, well trained, and thoughtfully placed and supervised.

abeth Keller of Syracuse, New York, wanted to make her vacation count, so she nt last summer teaching the children of migrant workers at the Coloney Labor np in Kent. She learned a lot from these youngsters who seldom get a chance to to school; their parents travel according to the season wherever they find work.

"The Time is Now," Says German Bisho

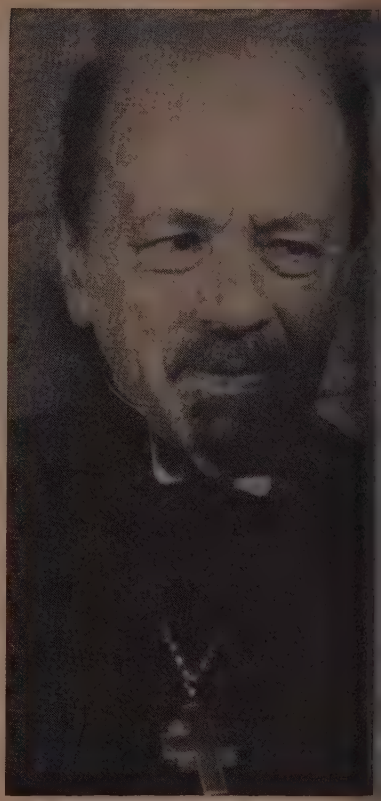
It's dangerous to be a Christian in East Germany, Bishop Dibelius told his congregation. This sort of danger was predicted by Jesus

THE SQUARE appears quite desolate. An old streetcar passes by squealing as it turns into a narrow side-street. A few people emerge from the subway exits into the dim light of a February morning. Underground, a loud-speaker echoes out an announcement as the whistling train draws up to the station platform—"Alexander Place! Hurry, please—watch your step!"

Alexander Place is in East Berlin. Only a mile or so away lies West Berlin, a totally different world sitting like a small, bright island in a vast ocean of grey. In the east sector of the city, though, the walls of houses are covered with posters full of political propaganda. State-owned stores offer their high-priced goods, with more propaganda plastered in their windows.

ONLY A FEW STEPS from Alexander Place is the Marienkirche, or St. Mary's Church, surrounded by the ruins of bombed-out buildings. A great crowd moves towards it. The service starts at 10 o'clock. Yet at 9:30 it is impossible to find a seat. Hundreds have to stand between the rows of pews down the center aisle. They come from all parts of this great city of four million inhabitants.

By JOHANNES LEHMANN
(Mr. Lehmann, a member of the Church of Saxony in East Germany, is German News Editor, Lutheran World Federation's Department of Information.)



BISHOP OTTO DIBELIUS
"Christ told us something quite differe

Often it takes them more than an ho to arrive.

With a forceful, clear voice, t bishop of Berlin, Dr. Otto Dibeli greeted his congregation. He preach the Word of God under the text: W will you die? (Ezekiel 33:11.) He ferred not to an individual or to a peo but to the New Testament's question put to the church of Christ. "Why you die, O house of Israel?"

peaking of the Protestant churches ast Germany, the bishop said: "The cess we are now witnessing in the t of our country is the transformation he nominal members of our church active Christian workers."

ishop Dibelius said little more about church in East Germany, but his ds were full of meaning. What is rally the situation there? The Prot- nt churches in the *Deutsche Demo- tische Republik* (DDR) are in great ncial need which affects their spir- l ministry. Early this year, state au- ities cut their support and refused levy church taxes along with income s, as was the practice previously.

he East German government also re- ed by one half the payments of taxes he churches on their own properties ch as hospitals) which were nation- ed by the state towards the end of last century.

Now THE CHURCHES must set up the chinery to collect taxes themselves l they encounter many difficulties. rmer landowners now receive no in- ne from their properties which the te has nationalized, and thus have a aller income. A large part of the work- population has fled into West Ger- ny leaving the poorer people behind. urch taxes are collected only from se who voluntarily offer to pay and der the combined pressure of poverty l atheistic propaganda, few take the uble. Worship service collections are minal for the same reasons.

The salary for pastors in East Ger- ny has remained unchanged since 28, whereas in West Germany, it has ne up with the increasing cost of living. w, it may be expected that the DDR laries will have to be reduced simply cause the churches do not have the means for supporting them. And they already earn very little. A pastor with 20 years of service and three children earns about $157 per month whereas in West Germany the figure is $202. One must also remember that currencies in the two parts of Germany do not have the same value. In West Germany, a pair of good shoes costs about $8. In East Germany, the same quality costs at least $26.

YET, CHURCH ACTIVITY must continue. Church homes, institutions, youth work and so on have to be maintained. The 25,000 pastors, assistants, and church workers have to be supported. The state permits two street collections per month but few contribute their own badly needed funds for this purpose. Door-to-door collections are forbidden. In spite of these difficulties, however, the church collections in East Germany are relatively higher than in West Germany—but it isn't enough.

New means of raising funds must be found for basic expenses. Would a greater sense of stewardship help? Perhaps . . . but the German churches are not familiar with this type of approach to church activity. For generations the state has collected the church taxes. Now, to ask the individual to adapt himself to systematic voluntary giving is not easy, particularly because of the difficult financial situation of the church members themselves.

Yet the only solution appears to be the transformation of the church into congregations of active Christian stewards. This could be the turning point for church life in East Germany.

"It has been a great blessing that during the past thousand years in our land, we have been able to baptize every child, perform every marriage ceremony before

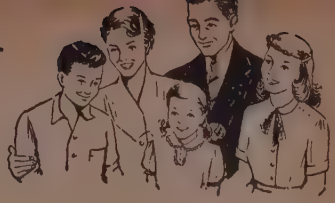
an altar and bury our dead with the consolation of the Word of God. We are grateful for this," Bishop Dibelius told his congregation. "Yet we have never forgotten that Christ has told us something quite different. For the gate is narrow and the way is hard that leads to life," he said. He repeatedly told his disciples that they would have to live surrounded by people opposing their belief.

"THE TIME had to come for us too when this church of Jesus Christ's would appear. For East Germany, the time is now. We are come so far that those who confess Christ must stand in opposition to others even as a child when the decision between taking religious instruction or preparing for the state-supported Youth Dedication must be made, and then to stand in opposition to those who prefer to spend Sunday morning watching others go to church.

"We have not instigated such a division of spirit in our land. If only now under the financial need in East Germany our church is unable to do anything for the many who want to be baptized and buried in a Christian way and who otherwise do nothing for the chur and will contribute nothing for its ser ices, we take this as an act of God. W are, however, convinced that in this ne period of church life, we shall be clos to the New Testament than till now a that we shall be influenced more th ever by the commands and predictio of our Lord Jesus Christ and that throu a concentration of church strength, new life in the Christian congregatio will emerge."

Officers of the Evangelical Church Germany believe this present financi crisis to be an emergency situation f the church as a whole. Churches West Germany are being asked to i crease by three times their already i pressive amount of aid by sponsori congregations in the East. This enta a heavy drain on their own resourc and they feel that the burden should shared by Christians throughout t world. In their need, the East Germ churches ask first for prayers and th their Christian brethren in the West not forget their struggle and second for material help so that they may co tinue and strengthen their Christian w ness in the East.

"I keep telling the pastor not to take that corner so fast"



REMINDER NEEDED

HE ALTAR GUILD meeting took longer
usual. We had a lot of details to
e about the arrangement of flowers
ne chancel for Easter.

Really," said Mrs. McIvor in my ear,
lo think that when we have so much
iness we might have omitted the study
k this time."

only smiled. I knew the pastors had
insisted that there ought to be some
of study at every meeting. A lot of
people, both men and women, have
ae odd ideas about some of our prac-
s. Pastor Ittel had laughed a little
fully, "Lot of good it does to instruct
confirmands about the symbolism of
church, then find our adults pretty
ch mixed up."

HE HADN'T said any more, but I knew
ne of the things he had in mind. Look-
around our group I could see two
ieties. There was Zelda Seton. She
an interior decorator with one of the
ge department stores in the city. She
s things to look nice, and she does
e good taste. But all she thinks of
out the chancel is making it pretty. To
r her talk you would think she was
anging a stage set.

At the opposite extreme are the ones
Florrie Buch and Eloise. No, I guess
re are really two varieties there.
rrie is very aggressively Lutheran.
ings must be done the "Lutheran way."
And in discussions with women from
er churches, she always puts in a tri-
phant, "Well, in the LUTHERAN
rch we do so and so." If I wanted to
be fanciful, I could almost think she uses the work of the altar guild as a weapon. She browbeats people with what WE DO in the Lutheran church.

Then, there is Eloise. She doesn't get to our meetings since she is working, but she still takes her turn caring for the altar. She is another stickler for doing things just exactly so, but it is different. She's trying to please God, even when she is being very domineering about it.

And that, I suppose, is what we all should be doing. Only you get the feeling that she is expecting God to see how good she is and give her special privileges. It's a way of earning merits. At least, that is the way it looks to me after trying to understand her better lately.

MRS. SCHMIDT was displaying the burse she had made to hold the sacramental linens. As we exclaimed over the beautiful needlework, she smiled. "A very little thing to do for what the sacrament does for me."

And I do believe that's the way most of us feel. Seeing that these things are taken care of is a very little return for God's tremendous love. But we can't do our work intelligently, unless we understand it. I brought my mind back to what she was saying about the other sacramental linens.

"I don't like to say this," she said in her direct way, "but I wonder whether we are as careful about laundering them as we ought to be? Some of them have gone so quickly, it almost looks as though they had been put in a washing machine,

although I know none of us would do that."

"And why not?" demanded Zelda. "Don't tell me you go in for that hocus pocus about keeping a special soap and special everything for washing these linens. Why, that's heathenish! Worshiping the stuff on the altar. If a good strong detergent and a spin in the washer will get them clean, what's the difference?"

"One very practical difference, I'm afraid. Those of us who have put hours of labor into stitching these linens don't relish having them treated in a way that makes them wear out in no time."

THERE WERE approving snorts around the room. Then Mrs. Schmidt went on. "Then there is the symbolic reason. Ever stop to think of how many things we do to show how we feel about something?"

"Of course! But why should we feel anything about pieces of material?"

"Your wedding dress is a piece of material. Did you cut it up for dust rags when you were through wearing it?" In the laugh that followed, the discussion turned to something else, but I could see that Zelda was not convinced.

The line between superstition, which is what she was objecting to, and respect for something connected with the sacrament is a fine one. Matter of fact, I guess it is one each person has to define for himself—with the guidance of the practice and experience of the church.

AND THAT WAS where our study came in. Mrs. Woodward was talking about the history of the linens. I never understood before the way the corporal got its name.

By the time we got around to regular business, no one wanted to waste time quibbling over unimportant matters. The suggestions of the committee we adopted without a murmur.

Walking out of the church with M McIvor, I mentioned how pleased I w with the arrangements.

"So am I," she agreed. "And even it made our meeting longer, I'm glad kept on with the study book. I was ju afraid we wouldn't have time to thi through what we were going to do Easter. Don't you think it will be bea tiful? Simple yet a fitting backgrou for celebrating our Lord's resurrectio

ON THE WAY home I started to thi about the duties waiting for me, but b and pieces of the afternoon's discussi kept coming back. Zelda had surely pressed herself. Then I remembered r own surmises about the way other me bers look on our work. Thank goodn they were only thoughts. I hope I'd ha sense enough not to say things like th to anyone—except Dan perhaps.

But even thinking such things ga me an uncomfortable sense of being the wrong track. Probably Karen a her friends have made me aware of t commandment about thinking the b about my neighbor.

Really, I should say Frank and t rest of the catechumens. Sometimes youngster just seems to grow up ov night. Frank's always been a pleasa boy and interested in the right thin But suddenly he seems to understa what confirmation is all about in a mu more mature way than the rest. A wonder of wonders, he's bringing t rest right along with him. I didn't kn he had that much leadership.

Leadership! Why, he's even leadi me. And I guess I need it. The desi to help and understand people can s over into judging them pretty fast. I c do with a teen-aged reminder!

WORSHIP NOTEBOOK

Nineteenth in a Series on the Liturgy: "THE FRUSTUM"

.FORE YOU RUN for your dictionary, e admit unashamedly that you won't "Frustum" in a book on liturgics. e *Common Service Book,* after the n following the General Prayer, there is rubric: "If there be no com- on, the Minister standing at the r, shall say the Benediction." In the *Service Book and Hymnal,* a similar ic has been inserted before the Lord's er.

n most of our congregations, the l Sunday morning practice is to end service with the benediction and a n. Holy Communion when it is able to the congregation is offered at certain times, ranging from four s a year to a stated communion serv- on the major festivals and in each on of the church year.

n the ULCA, the parish norm, ac- ling to the 1952 Report on the Mani- d Life of the Congregation, was communion services a year. Five rs before the norm had been 6.8. In twenty-three congregations in the CA indicated that they had a weekly mmunion. Now the number is larger.

SUCH PRACTICE is hardly consonant h that in the early church. Gregory says a Christiain in the year A.D. 300 uld slip out of his house before day- ak carrying a piece of bread—a sym- of his whole life—and make his way retly to an agreed destination. There, a small room with ordinary people, would offer his bread, placing it upon table, and then with his fellow-Chris- ns, receive it and a little wine as the icles of God's presence.

Nor is our custom a faithful adherence to Luther's suggestions for worship. His writings, and the confessions of the church, bear record that the normal Sunday observance was a complete service, including sermon and sacrament. One wonders if the Reformer would recognize our services of today, particularly with the increasing emphasis given to "special" anthems and solos.

HERE THEN is our "Frustum." It is the part that's left after you cut the peak off a cone. The next time you have one of those neat little chicken croquettes set before you, slice off the top portion and then declare to your bewildered fellows, "Here is a frustum."

Before I'm accused of using an inept illustration (and that happened not too long ago), notice that there is the same nourishment in both pieces, the same food value (depending on the quantity, of course) is present in both top and bottom pieces, but the thing is no longer entire.

So I say that the word "frustum" leads to "frustration." What was once a unit is now but a part of the whole. This is frustrating to one who likes to see things whole. Who would want to have a waitress deliver a croquette with the top wacked off?

SO WITH our chief service. To be sure, God's grace comes equally in both sermon and communion, not to mention baptism, absolution, counseling. This our confessions make quite clear. Concerning Word and sacrament, they say, "The effect of both is the same."

Still, if a worshiper who has moved through the stages of worship: Confession and absolution, praise and thanksgiving, instruction and admonition, prayer and offering, is then dismissed without opportunity for receiving the assurance of God's presence in the form instituted by the Saviour, isn't something wrong?

One who feels this matter keenly cannot help but know frustration. To be sure he may not wish to commune every Sunday, but shouldn't the opportunity be there if the person is moved?

THERE IS SOMETHING MORE. The supper is a corollary to the sermon. One modern scholar has expressed the matter this way:

"Penitence and the preaching of the Gospel presuppose baptism and the Lord's Supper. In other words, penitence and preaching of the Gospel belong only in the congregation's work through baptism and the Supper . . . Penitence and preaching therefore have no special symbol. Their symbol is always that of baptism and the Lord's Supper . . .

"Penitence and preaching are sacramental words. They are sacramental because they announce the fulfillment of the promise. They truly give the Christ to whom the promise speaks. Therefore they are also constantly connected with the symbols which God has given in the fulfillment of the promise, i.e., the symbol of baptism and the supper. It is only by those symbols that penitence and preaching take place."

This is from Regin Prenter's *Spiritus Creator* (p. 151), a book that ought to receive the thoughtful study of all of our pastors.

This whole matter is a touchy problem in the church today. That's one reason why the ULCA has ordered a commission "to study the sacrament of the altar in all its implications." Those who prefer to see a greater emphasis placed on the sacrament, so that there is more frequent opportunity for communion, point to the past ages of the church's history, and the careful balance that existed between sermon and sacrament. Their opponents declare that such emphasis detracts from the importance of the sermon, tends to "cheapen" the treasure of the Holy Communion.

Both appeal to theology, and as is so often the case, a few muddled but well-meaning individuals turn a debate into an argument, and there appear the first signs of "party" strife and name calling.

It would be a horrible indictment of us all if the church should split into factions over that precious action which our Lord gave us to demonstrate our unity in love. There is no place for epithets like "high church" and "low church." As Christians we must seek to know the will of the Lord and so develop our worship that in our understanding and use of it we may find that avenue which best allows us speedy and fruitful approach to God.

Karl Barth puts the issue squarely before us

"Perhaps one of the most decisive questions with which Protestantism will be confronted in the near future is whether it will succeed in leading evangelical worship towards that wholeness which both Luther and Calvin intended it to have, that is, in putting an end to the absurd separation of sermon and sacrament and restoring the natural intimate connection between them."

Let's get rid of the "Frustum"!

—EDGAR S. BROWN, JR

RSONAL
OBLEM
NIC

ARL S. RUDISILL

ial life

UESTION: Our children are through ol and are out on their own. They getting along well. My husband and n a small business. We have long rs and plenty of worries, especially people who try to evade paying their . But we have had a pretty good g all through the years when the dren were with us, and we have not anded too much. Now we have a problem.

ur greatest lack lies in the fact that have just about no social life. Even church offers no social doings to ch we might go—nothing but the ning services. Both of us at times pretty much alone and apart from rest of the world. It seems that every- g passes us by. There are about two sand people in our little community, all seem so busy with their own af- s that no one pays any attention to us.

REPLY: More people than you may magine have a very lonely life—often n the midst of thousands of people. o place is more lonely than a big city f you have no friends. But it is much he same in small places, even though ne may know most of the people by ame.

Almost anyone can have about as nuch social life as he is willing to pay or—in time, effort, planning, being riendly, being helpful, getting ac- uainted, and being considerate to every one. This may seem an exaggeration, but you can prove its truth if you will take the initiative in working for the accomplishment of your purpose and always trying to bring happiness to others.

You can begin by inviting one or two couples to a meal or for an evening of games, music, or projected pictures. Plan and work to make the occasion a "success"—a real enjoyable evening for everyone. You will probably receive return invitations if you have proved yourselves pleasure-giving host and hostess. In each group you invite be as certain as possible that the people will be congenial to one another.

In social groups people must "fit"—be harmonious and agreeable. Perhaps later you can combine groups. Perhaps you can go on picnics together, or to various other doings. A number of agreeable persons can form a study group. There is hardly any limit to what may be done, except time available and the resourcefulness of the imagination. All of this, of course, presupposes that the people invited are not already overloaded with various doings. You had better investigate before you issue invitations.

Yes, you can have the kind and degree of association with people which you desire, if you plan carefully, exercise patience and good will. It need not be at all expensive. Oftentimes the more inexpensive such doings are, the finer they are. It is the people taking part that make such affairs worthwhile.

Start planning, but you need not rush it. William James wrote, "We create our own world." Each one can certainly do a lot to create his own social world.

BOOKS

LIVE FOR OTHERS

Luther on Vocation. By Gustaf Wingren. Translated by Carl C. Rasmussen. Muhlenberg Press. 256 pages. $3.50.

After an enthusiastic reception in both its original Swedish and translated German editions, Wingren's distinguished study is now available in a very faithful and readable English translation. Its publication in Lent is particularly appropriate since the central thesis is that Christian vocation constitutes an integral part of Luther's "theology of the cross."

The Christian's peculiar position in life is in a state of double suspension. On the one hand, he is set "between earth and heaven." As eternally bound for heaven, he is ruled by God's gospel in the realm of redemption. As temporally bound on earth, he is ruled by God's law in the realm of creation. Through the gospel we are saved in the church; through the law we serve others in our vocations as parents, bakers, and citizens.

At the same time, though, Christians are also caught "between God and the devil." They still sin even if God does not count it against them because of Christ. It is the devil who tempts us to make the law into a gospel ("Business is business"), or the gospel into a law ("Pastor said so"). Here our vocations serve the negative role of disciplining the sin which remains in us. By our church life we are resurrected with Christ; by our vocational life we are crucified with him. Both church ("the embodied gospel") and vocation ("the embodied law") are lifelong necessities for Christian discipleship.

In thus viewing vocation under the law, Wingren opposes Billing ("Our Calling") who views it under the gospel. But is not Wingren's valid corrective equally one-sided? Did not Luther portray the fruits of both law and gospel as operative in both church and society? Did he not reserve the idea of "vocation" for Christians alone (while non-Christians have only "stations" or "offices") because of the difference which faith makes in our daily lives?

Few books could be recommended more highly. Central is Luther's proclamation that as Christ died for us, we must live for others. WILLIAM H. LAZARETH

Philadelphia

UNMASKING "BIBLICAL" FRAUDS

Modern Apocrypha. By Edgar J. Goodspeed. Beacon Press. 124 pages. $2.75.

It will be disconcerting to some people to learn that frauds and hoaxes abound in the "biblical" field. On the other hand it will be reassuring to know that Dr. Edgar Goodspeed, an outstanding authority on textual and manuscript matters, has thoroughly exposed the "false gospels" of modern times in a small book subtitled *Famous Biblical Hoaxes*. It is clear, however, that "the public thirst for frauds of this quasi-religious kind seems to be insatiable."

Dr. Goodspeed exposes by both internal and external tests of scholarship such works as "The Report of Pilate," "The Aquarian Gospel," "The Crucifixion of Jesus by an Eye-Witness," "The Letter of Benan," "The Book of Jasher," "The Lost Books of the Bible," and other imaginative and intriguing forgeries. Even a quick scanning of the volume will reveal the wistful efforts to fill in the so-called "hidden years" of Christ's life, account for the affinities of the Christian gospel to pagan religions, and discount the supernatural elements in the canonical narratives. ROBERT D. HERSHEY

New York City

OUTLINE FOR CHRISTIAN LIVING

Meeting Life on Higher Levels. By Hugh Beckelhymer. Abingdon. 96 pages. $1.75.

In one sentence from Paul's letter to the Philippians the author finds an "outline for Christian living" which is also the outline of this inspirational book.

The first step in the ascending life is

g oneself with honesty. Then "forget- what lies behind"—except when past iences may be used as guides for the e—the Christian must strive for emo- l and mental maturity, "straining for- to what lies ahead."

t the all-important step to higher living focus on a goal and "press on toward goal," sometimes through sheer will- when the goal seems lost from view. Christian presses on toward that state mplete surrender which says "not my ut thine be done."

e author "claims no originality in the ideas which are here developed" but y accomplishes his aim to "restate, antly and with some freshness, ideas of en validity." Pertinent quotes, short s, and illustrations are used to gain this . Although the style is such that the r can skim through the book hurriedly, are a number of thoughts which merit flective pause. HILDA YOST

SEISS SURVIVES

ters to the Seven Churches. By Joseph A. Baker Book House. 343 pages. $2.75.

seph Seiss was the most prolific and lar writer Lutherans ever had in Amer- He was the eloquent pastor of the rch of the Holy Communion in Philadel- for 30 years (1874-1904) and for 12 s was editor of THE LUTHERAN (1873- A half-century after his death some of ooks are still in active demand. Most aem were originally published by the ral Council Publication House.

ker Book House has been reprinting lar books of years ago. Among them e Seiss *Letters,* originally titled *Letters esus.* The new printing has been pro- d by photographing the pages of the edition with a new title page added. blical criticism has moved quite a dis- e since Dr. Seiss wrote that the letters evelation 2-3 "were sent by the blessed our by the hand of the apostle John to even churches of Asia Minor . . . They ist exclusively of Christ's own words dictated from heaven after He was risen and glorified." These popular Bible studies originated as Lenten sermons, and their emphasis is on personal Christian living.

PREACHING TO UNITARIANS

Sermons from an Ecumenical Pulpit. Edited by Max F. Daskam. Starr King Press. 254 pages. $5.50.

The "ecumenical pulpit" mentioned in the title of this book is that of the Unitarian Church of Germantown, Philadelphia, to which are invited annually some twenty visiting preachers of distinction. Max Daskam, *pastor loci,* says: "Our experience has been that denominational differences tend to fade away as our guest ministers stress the great and eternal truths of our Christian faith."

Lutherans, perhaps in particular, will miss a positive evangelical note in much of this preaching. Some sermons are patently little more than studied apologies for liberalism. What God has done is frequently overshadowed by what man has done and, presumably, can do. Some are unmistakable disclosures of Christian truth and light, albeit—in certain instances—on peripheral themes. All twenty-six are learned, literate, and stimulating. PAUL T. WARFIELD

Trenton, N. J.

ANGLICAN PRESCRIPTION

The Church, the Ministry, and Reunion. By W. Norman Pittenger. Seabury. 147 pages.

It seems evident that Dr. Pittenger has not heard of the Augsburg Confession. A unity of the church growing out of the function of the church—proclaiming the Word and administering the sacraments—is not mentioned as a possibility. Everything still depends on the continuity of the ministry as authenticated by episcopal ordination. For reunion on this basis, Dr. Pittenger suggests, Anglicans might be willing to pay a little more attention to preaching as a concession to the Protestants.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

OVERSEAS

SWEDEN: Malmo. March 22.—THIS IS Sweden. A couple of days ago I saw it from the air. I left Malmö in the far south in the morning and landed after a few hours in Luleå in the far north. Going the same distance in the other direction, southwards, I should have reached Rome in the south of Europe. That means that we who live in the south of Sweden are living in the geographical middle of Europe.

At this time of the year spring is gradually advancing northward. Spring flowers have been blooming here in the south for weeks and farmers are at work in their fields. But the plane had not gone far when we saw the land dark and frozen. In the middle of Sweden a thin veil of snow covered the ground, and the north of Sweden had full winter. In Luleå we shivered from a cold snowstorm and high snow walls covered the sidewalks. From 50-degree temperature in Malmö I came to below zero in Luleå.

I HAD BEEN INVITED to speak at a conference of teachers and pastors in a population center not far from Luleå. Over the weekend the sun was shining gloriously over the wide snow fields. The zero weather did us no harm.

I gave one lecture on Christian education in school, one on Christian education in the home. I spoke on American church life, illustrating it with pictures from the new *Life* filmstrip on Christianity.

One finds increasing interest in American church life everywhere. Some years ago I borrowed the ULC film, *Like a Mighty Army,* and this film is in constant demand, being shown in all parts of Sweden. The conviction is growing that laymen must be responsible and active in the church and that new, sr churches must be rapidly built in population centers.

The greatest need for new churc is in the cities. But one evening at conference we heard that there is a g need of new churches also in rural ar A pastor from a rural parish out Luleå showed pictures of eight sr churches built in his parish during the few years. To get a license to buil church is often difficult, and so he often only restored and arranged b and similar buildings for churches.

It is necessary to do so, the pa told us. People are not inclined to long distances to church as they v earlier, though they can now drive their cars and can move much ea than earlier. The pastor must not at the central church but must go with the Word and sacraments to small villages.

GOING BACK from Luleå I had privilege of traveling with the Bis of Luleå. Bishop Hylander was appoi last fall but installed only in Janu

The diocese of Luleå comprises a more than a third of the area of Swe but only a fourteenth of its populat that is, about a half-million people. population is growing rapidly, bec of the good times for lumber and i Minorities have Finnish and Lappish their mother tongue. The largest pa of this diocese covers about the s area as the province of Värmland.

The conference in which I had ta part had given me an impression strong spiritual life. Bishop Hylan confirms my impression. In certain p of his diocese, church attendance is ter than anywhere else in Sweden. T is not so much secularism in the n as in other parts of the country.

: north of Sweden has been known ommunism, however. The bishop ne that this communism does not to be advancing and the church not experience much enmity from here are people who are at the same Communists and members of the adian movement, a revivalism in hurch dating from the 19th century. aking of the pastor who had been g of the many new churches he uilding in his parish, the bishop me that new churches are being or planned also in many other par- The greatest difficulty is the short- f pastors. The bishop is the pastor out 200 pastors but he would have diate use for at least 30 more. Many rs must do double jobs.

E NIGHT was darkening outside us, e saw nothing more of the country. had left Luleå in marvelous sun- . When we landed in Stockholm was a snow storm. Winter had a come-back, and the plane could proceed to Malmö.

had to find a night train to Malmö. ng to wait for some hours, I walked e streets of Stockholm and was re- ed of increasing church activity in the capital. In the winter the ch of Sweden has co-operated with churches in evangelistic campaigns. methods are largely American, y copied from the Billy Graham paigns. Many were annoyed at see- the venerable church of Sweden such modern campaign methods. larists were annoyed by the mere that the church, which they want proclaim dead, showed signs of life. leaders of the campaign reported t success. Many who seldom come ay church had at least been given a stian challenge. —STEN RODHE

NORWAY: Oslo. Mar 1.—RELATIONSHIP between the church and the religious organizations was the topic of discussion at a recent meeting in Geilo. Most of the home mission, foreign mission, and youth work is done by the voluntary organizations in Norway and not under the official church leadership.

Within the last few years the Norwegians have become less organization-minded and even have grown tired of the old organizations and the division in church life. As new tools, not organizations, this past year has seen the founding of the Parish Institute, the Church Academy, and the diocesan council meetings. The people within these institutions lay stress on the church. They work together in spite of old controversies of the organizations to which they belonged.

At the meeting in Geilo, the organizations felt that the men behind these institutions do not work on a sound basis, and they fear that co-operation with liberal theologians and high-church pastors might lead away from the old path.

This discussion is still going on in church papers and at meetings. Yet there is a common agreement among the people that whether or not these new institutions were "God-willed," there is a definite awakening among the church people in Norway.

THE NORWEGIAN Christian Student Association (*Studentelaget*) is again planning a work camp for this summer. Students may volunteer for one or several weeks and help clean up the forests near a power plant in Hallingdal. For this project they will be paid 45,000 *kroner*. This money will be used entirely for the organization, particularly for supporting their student pastor. Many students have signed up to offer their services. —ANNE JORDHEIM

ILLINOIS

ULC Pastor Is New President Of Chicago Lutheran Council

By JOHN E. COOPERRIDER

CHICAGO—The Rev. K. Bruno Neumann, pastor of Luther Memorial Church, Chicago, was elected president of the Lutheran Council of Greater Chicago in February. The first ULC pastor to hold this position, he succeeded the Rev. Earl Lusk, pastor of St. John's (Augustana) Church, Lincolnwood.

Others elected were the Rev. E. S. Hjortland (ELC), the Rev. Ervin H. Hartman (Missouri Synod), and the Rev. William Schmidt (ALC).

The Lutheran council is a co-ordinating agency for over 400 Lutheran churches in the Chicago area. It co-ordinated the Chi-

Present and Past Chicago Council Presid
Pastors K. Bruno Neumann and Earl L

cagoland Lutheran evangelism mission, developed a city-wide Lutheran salvage s ice with two outlet stores and a wareho

The council gathered 150,000 pound used clothing in its Thanksgiving clot

Pastor Edward A. Cooperrider held first service for Holy Trinity mission in south St. Louis.
Attendance at Reavis School Feb. 3 was 138, largest in history of Illinois Synod mission

ngelism Is Everybody's Business

VERYONE has a part in evangelism mission " Pastor Robert M. Herhold told members of dlawn Immanuel Church in Chicago before the n week got under way in the Chicago area in uary. One of the congregation's newest mem—he had been received by adult confirmation two months before—took the pastor at his word. vent to see him and said: "What can I do to "

s question posed a problem. John West was a ral palsy victim since birth, had learned to move t only as a teen-ager and then only by pushing a lchair in front of him.

there was one thing he could do, Pastor Her- and John discovered: He could distribute leaflets posters announcing the services. John did. With ster tied to his wheelchair and an ample supply aflets, John made the rounds of the neighbor- before and during the mission.

e experience, John said afterwards, was a deeply ding one. In fact, he told the congregation in ssing his thanks for the opportunity given him ive, "this has been the best week of my life."

John West in front of Chicago Church
"The best week of my life"

al for Lutheran World Relief, and is ing on a Lutheran public relations pro- , referral service for newcomers into city, and an employment and placement ce for Lutherans.

New Gethsemane Church in Cicero
gregation *dedicated new nave Feb. 3*

Its executive secretary, Clifford E. Dahlin, is secretary of the action committee for freedom of religious expression, set up after the *Martin Luther* film, scheduled for a TV showing in Chicago, had been banned by the local station on whose program it was to be carried.

CAMP ALPINE, open for the second year as Illinois Synod camp, will begin the season on June 30 and remain in operation until Aug. 31. Last event scheduled is a leadership school for adults.

Pastor John M. Spaid of Reformation Church, Chicago, and Pastor Paul E. Erickson of Ridge Church, Chicago, will again act as co-directors; the Rev. Harold L. Carlson, pastor of Grace Church, Richmond, as camp manager; and the Rev. Eldred H. Trede, Chicago, as registrar.

REDEEMER CHURCH, Aurora, the Rev. Martin J. Zulauf, pastor, held a dedication service for a $160,000 church and educational unit. Synod President A. Howard Weeg conducted the service.

ILLINOIS . . .

AMITY CHURCH, Lena, the Rev. Armin G. Weng, Jr., pastor, celebrated its centennial March 14. Three former pastors—the Rev. Richard E. Boye, the Rev. Alfred H. Stone, and the Rev. Clarence C. Warfel—spoke.

DR. MALVIN H. LUNDEEN, vice president of the Augustana Lutheran Church, spoke at the matriculation service at Chicago Seminary, Maywood, Feb. 28. Twenty-ei students were presented for matriculation

Dr. Ralph A. McClintock became pas of St. Matthew's Church, Chicago, on Ma 1. He was a teacher at the Chicago bra of the University of Illinois.

The Rev. Harry C. Thiel, pastor Acacia Park Church, Chicago, has accep the call of the Board of American Missi to organize a new mission in north Deca

NEW YORK

New York City Churches Move Toward Integratio

By OLIVER W. POWERS

NEW YORK CITY—The charge that "the Christian church is the last line of defense for ra segregation" does not apply to many New York City churches, the Protestant Council's dep ment of Christian social relations concluded after completing a survey.

Questionnaires to determine the attitude on this subject were sent to approximately 1,500 churches in the Bronx, Brooklyn, Manhattan, and Richmond. Of the 316 returns, 162 were classified as "segregated," 80 as "nonsegregated," and 74 as integrated.

Among encouraging aspects revealed by the survey is the fact that ministers and laymen in segregated communities are giv thought to integration. Although chan have not come to their neighborhoods, t are ready to meet the new challenges.

LUTHERAN CHARITIES, a family casew agency sponsored by Lutherans in Quev has become part of Lutheran Social Serv

JAMES MCKAY, a layman from Resurrection Church, Mt. Kisco, was commissioned as a special worker for the Board of Foreign Missions on March 3 by Dr. Earl S. Erb, the board's executive secretary. McKay has been assigned to Liberia as business manager of the mission. He succeeds Geo. Schreiner. Mr. Schreiner was supported by the same church of which his successor is a member.

Commissioning for foreign mission service in Mount Kisc
James McKay will go to Liberian mission as business mana

Shown in the picture are Mr. McKay, the Rev. Frederick Gotwald, chairman of the New York Conference foreign mission committee, Dr. Erb and, sha hands with McKay, Pastor Robert E. Heffner of the local church.

Refugee families are received into membership at Great Kills
he service was translated into German, Polish and Slovenian

THE ORDER for the reception of new members at Christ Church, Great Kills, Staten Island, N. Y., was read in English and then translated into German, Polish, and Slovenian. The new members, received by Pastor Henry J. Cornish, were recent immigrants sponsored by organizations and families of the congregation. Barbara Linke (*at left*) is a refugee from East Germany, the Hermann Sieperts (*second group*) came from Schluechtern, West Germany. Third p from left is the family of Erwin Zeretzke, expelled from Poland, refugees from East ıany, recent arrivals from Aachen. Fourth family group is that of Karl Sipos. Sipos his wife in a Hungarian work camp. They came to America via Austria. All of the gees, men and women, found employment in local firms. Miss Linke, a photographer, ow awaiting the arrival of her fiance under sponsorship of the same family which ısored her immigration to the United States under the Refugee Relief Act.

Metropolitan New York. Sponsored ly by largely ULCA and Missouri od congregations, the agency has been ing Queens for 20 years. The action owed several years of study and plan-

NEW YORK CITY during February was or Tener Thompson (ELC) of Minnedis. Assisting in preparations for the Graham crusade, he spoke particularly Lutheran ministerial groups throughout area.

UTHERAN STUDENTS of Columbia Uniity, working under the guidance of Cam- Pastor Donald W. Herb, held a campus gelism mission during the week of ch 10-14. Dr. Franklin Clark Fry ched at the Sunday morning service. sioner for the week was the Rev. Herbert Wolff, Lutheran campus pastor at Michigan State University. Students were trained to visit other students each evening.

Welfare Council Branches Out

LUTHERAN WELFARE COUNCIL received the resignation of Dr. Ambrose Hering, long-time executive of the group. He was instrumental in instituting the council which co-ordinates the work of all Lutheran social agencies in the city.

The Council, meeting on March 5, also approved the proposals of the board of directors on new by-laws and referred them for action to the jurisdictional units of the Lutheran bodies represented in the New York area. The Lutheran Welfare Council will become the official representative of all Lutheran units. Its board will be made up of representatives from the church bodies.

Young Congregations Make Early Building Plan

NEW YORK—An increasing number of new congregations build temporary chapels for during their first years rather than renting quarters for services and meetings, the Boar American Missions reported last month. Instead of waiting several years until a permanent ch can be built, missions erect less expensive buildings which can later be sold as dwellings.

Temporary chapels, the Board said, should not be made to look like churches. The character of a makeshift meeting place should be maintained so that worshipers and communities are aware of the need for early replacement of the chapel by a real church.

One reason for the big increase in benevolence apportionment in 1958 is the need for church extension funds. They will shorten the time during which missions must use rented quarters, help to build more first-unit churches.

The ULC Board depends almost entirely on gifts for its operating and loan funds. In contrast, the Missouri Synod calls its church extension fund a "bank for God" and pays interest to those who deposit money in it. Goal of the Missouri Synod is $3 million by next June and 1,350 new missions in the next ten years.

FROM THE MISSION FIELD at Pembroke, Ontario, Pastor Harold A. Gram reports that owners of a $25,000 home across the street from the site of the proposed church said they had chosen that location for their house because "the Lutherans build such beautiful churches that we wanted our home to be across from it."

PEOPLE lose no time in joining the mission at Tyler, Texas, Pastor Robert R. Lesher writes. A family moved into the city from North Carolina at one o'clock and called two hours later on the mission developer to apply for membership in the young congregation.

ETHNIC BACKGROUND of members joining ULC congregations sometimes present a cross section of America's population. Mission Developer Edward W. Amend of Ascension Church, Tulsa, Okla., says that his members are not only people of

NEW MISSION FIELDS

Lutheran services have recently started in the following areas, the Boar American Missions reports. Persons li in or moving to these areas should be u to look up the new ULCA group. Mis developers identified below can be rea by telephone. Local newspapers may c further information.

CALIFORNIA:
Merced (the Rev. Harold P. Schluntz)
DELAWARE:
Wilmington, south (the Rev. Howard Weidemoyer)
GEORGIA:
Savannah, southeast (the Rev. Paul R. Haf
ILLINOIS:
Decatur, north (the Rev. Harry C. Thiel
MARYLAND:
Baltimore, Cub Hill (the Rev. Paul T. Manrodt)
MICHIGAN:
Detroit, Southfield Twp. (the Rev. How H. Schaar)
Tecumseh (the Rev. T. Robert Bergman)
NEW MEXICO:
Farmington (the Rev. William A. Good
TEXAS:
Dallas, Farmers Branch and Carrollton (Rev. Henry E. Moyer)
Houston, Little York (the Rev. Paul L. Schmiedel)
VIRGINIA:
Alexandria, Barcroft Lake (the Rev. Ed N. Troutman)
WISCONSIN:
Neenah, southwest (the Rev. C. W. Lu
CANADA:
Toronto, northeast (the Rev. W. G. Mir

.h, German, Norwegian, Danish and
h extraction, but also Italians, Span-
Lithuanians, Serbians, Greeks, and
hmen. And, Pastor Amend reports,
proudly add the strains of Osage,
hee, and Cherokee Indians."

NORITY GROUPS are strongly rep-
ed at Bethany Church, the Bronx,
, where 85 of the 240 members belong
h groups.

CHURCHED FAMILIES flock to the
n organized by Developer Richard G.
ensen in February in Seattle, Wash.
e fifty families in his congregation, 42
no previous church membership.

MISSION NEWS has a way of getting around. A hunter in Wisconsin's north woods found a copy of the Wartburg Synod monthly paper in the cabin he occupied. The periodical reported that the mission chapel of Luther Memorial Church in Delavan, Wis., needed pews. The hunter, member of a Wartburg Synod congregation, ordered and paid for the pews.

LUTHER LEAGUERS helped build a church at Puerto Nuevo, Puerto Rico, where a mission was opened by the Rev. Carlos Torres. The LLA gathered $33,364 for the church and forwarded it to the Caribbean Synod. The building is almost completed.

herans Co-operate in Planning Scouting Program

X LUTHERAN BODIES were represented as the National Lutheran Committee on Scout-et in Chicago in January to map new plans for church-related scout troops in Lutheran egations. Attending the meeting in the Walther League (Missouri Synod) building were delegates from the ULC, Augustana, American Lutheran Church, Evangelical Lutheran Church, Suomi Synod, and Missouri Synod.

Lutheran Scout Officials at annual Conference in Chicago
nning an expanding program for church-related Scout troops

Steady development of the scouting program in churches was evidenced by the fact that 47 Lutheran men received the Lamb Award from their respective church bodies for outstanding service in the church-related scouting movement. Ten of them went to ULC men. The number of Scouts king on projects eligible for the Pro Deo et Patria award has risen to 18,948; 4,038 rds were granted.

Chaplaincy services provided by the National Lutheran Committee to Boy Scout camps highly in demand, delegates to the meeting were told, and are presently being supplied 8 camps. Chaplain general at the National Boy Scout Jamboree at Valley Forge in will be Pastor Frans A. Victorson of the Augustana Lutheran Church. Two separate heran worship services will be held for that occasion. Lutheran Scouts of Minneapolis serve at the Lutheran World Assembly meeting in August.

Preparations for Sector Plan Keep Pastors and Laymen Busy

By E. RUDOLPH WALBORN

COLUMBUS—Ohio was buzzing with meetings last month. Thirteen conferences were scheduled between March 18 and April 1 as church councilmen and pastors received instruction for the stewardship sector project.

Assisting Stewardship Director Leo F. Schwerin at these meetings were two staff members of the Lutheran Laymen's Movement, John L. Berger, former treasurer of the Iowa Synod, and Mr. Ervin E. Young of Mahone Bay, Nova Scotia.

The stewardship sector program will be brought to a climax in November with visitations in all Ohio congregations.

Growing Churches Need Room

DEDICATION of the $150,000 parish education building for Olivet Church, Sylvania (James L. Keyser, pastor), on March 3 provided facilities for pupils in the children's department (age 3 through grade 6). It will supplement the facilities of the church unit erected in 1956. The building includes nursery, children's chapel, library.

Groundbreaking for Messiah mission, Day
Completion of $83,000 church is set for

Speaking at the dedication were Pa
Lawrence M. Reese of the Board of Pa
Education, and Pastor Donald C. Gillho
ministerial son of the congregation.
Alvin E. Bell, founding pastor of the
gregation in 1914, preached. The 1

Parish education building was dedicated March 3 by 53-year-old Olivet Church, Sylvani
Unit, including chapel, library and offices, was added to church built in same style in 1

TON PREPARES FOR 1958

A Secretary F. Eppling Reinartz was in March 18 to hold the first meeting of al committee which will make arrange- for the ULC convention to be held in ial Hall, Oct. 8-15, 1958. Kenneth E. will be general chairman. In addition ferring with subchairmen from eleven rtees, Dr. Reinartz met with representa- of hotels, chamber of commerce and nd TV stations.

D WITTENBERG FOR 1957

enberg College is preparing to serve as the Synod of Ohio's convention, May All sessions will be held in the new Chapel. College Pastor Ralph H. r is general chairman, assisted by mem- the college staff.

ed members of Olivet contributed 00 in the last three years toward the g projects of the congregation which arry a $105,000 debt.

SSIAH mission in Dayton broke ground bruary for an $83,000 structure which rovide seating for 180. Completion eduled for September. The congrega- has been worshiping in a school since rt in 1953. Pastor is the Rev. Harold gley.

JAMES' CHURCH, East Cleveland rt Barkley, pastor), broke ground for 0,000 building. The congregation had using a first unit built 43 years ago. Cleveland is a stable community with ally high economic and educational ards. The population has shown prac- y no change since 1930.

MANUEL congregation of the Union- parish, served by Dr. Henry C. ner, has purchased a house and lot to its church building, removed the , and turned the lot into a parking

ST CHURCH, Bellefontaine, set dedica- for its youth building for April 7. r Olen A. Peters was to be joined in a three-day celebration by Synod President George W. Miley. Pastor Lawrence T. Rugh of First Church, Springfield, and the Rev. Richard W. Albert of Grand Rapids, Michigan, pastor from 1939-1943.

A $42,000 organ is being built for Trinity Church, Canton . . . Emmanuel, New Philadelphia, received a $37,000 bequest from Mrs. Florence Eckert whose deceased husband, David, had been active in the Sunday school and Luther League. The congregation voted to give 10 per cent of this amount to the regular benevolences in gratitude for the gift, and will apply the balance on a $74,000 building debt left after the completion of an educational unit last year . . . St. Paul's, Paulding, dedicated a new altar, pulpit, lectern, chairs, and font given by the altar guild . . . The parsonage of Kountz Memorial, East Canton, has been completely modernized and a new study and garage added. St. John's, New Baltimore, in the same parish, has completely renovated its building . . . Grace, Springfield, will purchase a $30,000 property to provide room for future expansion.

EMMANUEL CHURCH, Germantown (Paul L. Bressler, pastor), approved preliminary plans for a building addition.

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WANTED

Used bronze church bell or set of three used bronze church bells. Write to Trinity Lutheran Church, 122 North 10th Avenue, West Bend, Wisconsin, stating particulars and price.

PARADISE FALLS ASSOCIATION

Our Lutheran Resort in the Poconos offers a number of furnished housekeeping cottages and a five-room apartment for rent June to September. Write to Rentals, Paradise Falls, Cresco, Pa., for information.

WANTED

Fifty used Common Service Books. Needed for fast-growing Mission congregation. Music edition preferred. Will pay reasonable price. Write St. Stephen's Lutheran Church, 151 Garrioch Avenue, St. James, Manitoba.

PENNSYLVANIA

Foreign Mission Opportunitie

Presented to High School Yo

By VIGGO SWENSEN

HARRISBURG—Youth of the church
given opportunity to gain insight into
eign mission service at a day-long co
ence sponsored by the Board of For
Missions and United Lutheran Ch
Women on March 16 in Zion Church.
stead of the expected 15 to 20 college
high school students, 75 attended the
project. Other area conferences are plan

Information about fields and requiren
for missionaries were given through sl

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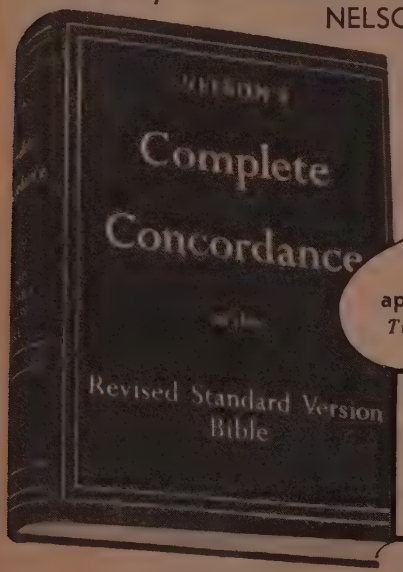

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lectures and discussion. Leaders were ... Gerald Currens of Liberia, Andrew ... and Edwin Wentz of Japan, and Miss ... Sigmon of India. Miss Josephine ... staetter represented the ULCW, the ... J. F. Neudoerffer the board.

... FACT that 19 men at the Dauphin ... ty jail gave up their reading room ... ege to attend a recent Bible study class ... ermed "greatly encouraging" by the ... Joseph M. Woods, executive secretary ... ited Churches of Harrisburg. Classes ... eing conducted weekly by the local ... ters on an experimental basis. The ... nse may lead to setting up a permanent ... ule. Services and hymn sings have ... held in the chapel each Sunday since ... dedication of the new building almost ... r ago.

... E AUDIO-VISUAL institute was held ... n 29-30 in Stevens Memorial Metho- ... Church. Cost of the yearly institutes ... ll as that of audio visual materials fur- ... d to Harrisburg churches is underwrit- ... y the Ida W. Browning legacy. The ... George B. Ammon, Parish School

...ited Church Center Plan ...esented to Congregations

...RRISBURG—Dauphin County congrega- ... got first-hand information on plans ... the United Church Center of the Penn- ...nia Council of Churches, a $569,600 ... ect in which 19 denominations and 50 ... ch bodies are co-operating. The center ... be built on a seven-acre tract east of ...risburg on by-pass 230.

...ll Pennsylvania churches will be in- ... t to share in the project on the basis of ... for each 200 members. Payments can ... nade over a period of three years. Other ... eals will be made to individuals, founda- ...s and corporations.

...irst phase of the campaign on the con- ...national level got underway on Feb. 22 ... 150 laymen visited Dauphin County ... rches to present the plan. Other counties ... be reached in the months ahead.

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Board staff secretary, was the speak

FOUR CHARTER MEMBERS of St. Pa Church, New Cumberland, were present ground-breaking services for the new edu tional unit. Jacob Zimmerman, Mrs. Iv Seiders, Mrs. William Fetrow, and M M. E. Gilbert became members when congregation was organized in 1910.

ZION CHURCH, Harrisburg, voted March 17 to expand and modernize facilities at an approximate cost of $300,0 Included in the estimate is air condition Two years ago the congregation voted relocate but the slim majority of 55 per c caused the vestry to recommend remain at the present location. The recent decis for the improvements was approved by majority of 83 per cent.

Movie Stars Don't Shine

An "independent evangelist," Dr. J. Shuler, blasted Hollywood film-makers stars before approximately 1,000 pers at the Zembo Mosque last month.

"I charge Hollywood with playing Ju with God," he said. "The present-day trayal is no less vicious and destructive. sets a standard for faith that is cheap tawdry and dirty, and millions have ta up this popular religion as their way of l America's shady history of the past decades is the deplorable result."

The evangelist had harsh words for tain members of the Hollywood Christ Group organized by Jane Russell and oth but commended the fine example of Rogers and Dale Evans. People filled auditorium night after night for the ev gelist's three-week "Crusade for Christ.

Juniata Conference Churches Study Stewardship Sector Pla

By DONALD G. RAUP

LEWISTOWN—All congregations of Juniata Conference were represented meetings in St. John's Church, Lewisto and St. John's Church, Bellefonte, at wh

OFFICIAL NOTICE

biennial convention of the Luther League merica is scheduled to be held on the us of the University of Kansas, Lawrence, s, Aug. 12-17, 1957.

SUE CULP,
Secretary,
The Luther League of America

---

leaders and staff members of the Lu- n Laymen's Movement explained the rdship sector project.

e secretary of the Central Pennsylvania d, Dr. Ralph Robinson, introduced the to pastors and councilmen. Details discussed by LLM Directors John L. er and Milton G. Fiene. Dr. Samuel er and Pastor Harold Dietz led devo- f periods.

THE LUTHER LEAGUE joined the confer- Christian education committee in a h vocations rally on April 1. St. Mark's ant Gap, was host. The Rev. James M. r, Bloomsburg, and Mrs. Walter er spoke. Discussion groups for teen- oys and girls dealt with church voca- other than the ministry and diaconate. CATION church school workshops are g planned by the conference Christian ation committee for April 29 at St. 's, Lewistown, and May 3 at St. Mark's, ant Gap.

CAMP JUNIATA'S board of directors has t completed its $40,000 bond drive. on improvements of camp facilities start soon, and many of them will be y for use in the coming camping season.

AMONG THE CONGREGATIONS. Pastor neth Swanson reports that fourteen bers of the confirmation class of Nit- Valley parish have promised at least enth of their earnings or allowances he Lord's work.

ST. PAUL'S CHURCH, Pine Grove Mills orge Groninger, pastor), recently dedi- its improved Christian education and hip facilities. Dr. Dwight Putman, dent of the Central Pennsylvania d, spoke. The project represented an nditure of about $20,000.

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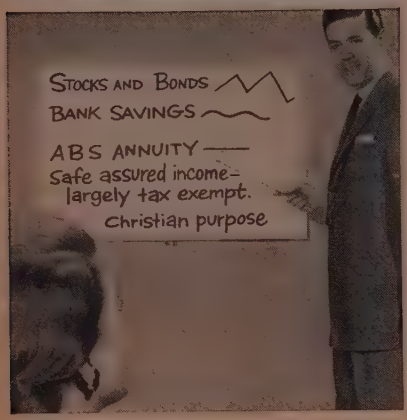

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Development of Bethel Churc Object of NLC Study in Sprin

By CARL W. WEBER

PHILADELPHIA—Bethel Church, located an inner-city neighborhood of predor nantly industrial character, has stead gained ground in contrast to some other c churches whose growth was stifled by chan ing population trends. The 55-year-old co gregation with a communing members of 1,350 was selected as one of 12 churc for study and survey by the National L theran Council's department of urban chur planning to be conducted this spring.

Bethel Church, Pastor Ivan H. Hagedo said, has an average attendance of 600 two Sunday morning services, an attenda of 400 to 500 in Sunday school. Its me bership is made up of factory workers a a smaller percentage of white collar wo ers. While two non-Lutheran churches the neighborhood closed down in rec years, Bethel has steadily gained grou It has a confirmation class of 39 this spri Beside the pastor, the congregation ha part-time parish visitor and a sexton on payroll.

Community service is rendered thro Bethel's weekly free medical clinic oper children of any race or creed. Med service is given by physicians who vo teer their services. Drug firms contrib the medical supply. The congregation o a building in which the clinic is being c ducted. On Sundays the annex is used b Negro Baptist congregation presently la larging its own building in Bethel's ne borhood.

MORTGAGES were burned by St. Matth Church, Woodlyn, in the amount of $20 and by Reformation Church, Upper P idence. St. Matthew's is making plans a new educational unit; Reformation pects to pay off a third mortgage this

St. Paul's Church, Ardmore, will go ah with a $52,500 improvement project, c pleting its tower and making alteration its social hall and church balcony.

sh Award for Lutheran Pastor

ARD BERGMAN

Pastor Richard D. Bergman received last month the Brotherhood award of a local Jewish War Veterans post in Philadelphia. Mr. Bergman, who is pastor of Holy Spirit Church in Philadelphia, was cited for outstanding ectarian community efforts in north- Philadelphia. He is chairman of a fel- ip group composed of Christians and concerned with improving relations en different religious groups and of a al group including ministers, priests abbis. Holy Spirit Church is in a pre- nantly Jewish neighborhood, and con- among members of the congregation ewish residents are close.

THERAN pastors from Philadelphia a day in February at Muhlenberg ge, heard lectures by Dr. Rodney E. and Walter H. Brackin and a recital Assistant Professor of Music Ludwig . . . The women's auxiliary of Phila- ia Seminary visited the seminary li- assisted at a discussion on clinical in churches and institutions conducted r. John W. Doberstein.

Mark's Church, Wilmington, Del., is aring to sponsor a Hungarian refugee ly . . . The Brotherhood of St. Mark's, on Heights, is buying a bus to offer portation to those in the community would like to worship at St. Mark's have no private means of transporta- . . . The Rev. Frederick L. Fritsch, or of Trinity Church, Manoa, was d "Man of the Year" in the Philadel- Conference at a Brotherhood dinner.

STEERING COMMITTEE will assist Pastor uel L. Besecker in the development of mission in the northern part of Wil-

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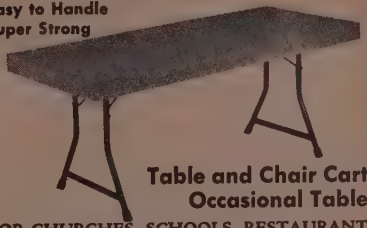

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PA.: PHILADELPHIA . . .

mington, Del. The list of prospective c ter members had reached 70 last mo First service was scheduled for the en March, organization for November.

DATE for the spring meeting of the P delphia Conference is May 6 at Ad Church, Philadelphia.

A FOUR-LECTURE series on opportun for older people of using their energies talents after retirement and on rehab tion programs for the aging is being s sored by the committee on gerontolog the Lutheran Home for the Aged in mantown. First meeting was March 1 House of Colonial Dames. The speakers prominent men in industry, government rehabilitation work.

PACIFIC SOUTHWEST

Churches Escape Damage In San Francisco Quake

SAN FRANCISCO—The earthquakes w struck San Francisco March 22 appare did no major damage to churches, a su indicated.

Plaster fell in a number of churches several windows were broken at St. D inic's Roman Catholic Church which suffered some damage to its ceiling. Anne's parochial school had to be evacu when cracks appeared in the floor, b subsequent inspection revealed no se damage to the building.

The steeple of a Seventh-day Adve church seemed in danger of collapsing. streets around the structure were blo off for some time but were later reop to traffic after it was found that the s ture of the building was not affected.

Churches in Westlake, the most seri hit section, suffered no damage.

——CHANGES OF PASTORATE

OHIO

GARRISON, JAMES E. From First Ch Dayton, assistant pastor. To St. M Church, Fremont.

OD CONVENTION CALENDAR

2-25	South Carolina Newberry College, Newberry
0-May 3	Virginia St. Mark's Church, Roanoke
3	Nova Scotia Mt. Calvary Church, Upper Northfield, N. S.
2	Kentucky-Tennessee Grace Church, Louisville, Ky.
	Mississippi St. John's Church, Louisville, Miss.
	North Carolina First Church, Greensboro, N. C.
	Georgia-Alabama St. Paul's Church, Savannah, Ga.

E, CHALMER E. From Bethel Church, ingfield. To chaplain, Lutheran Inner sion Society, Springfield.

LAWRENCE T. From St. John's urch, London. To First Church, Spring-d.

ES, JOHN M. From LWF, Geneva, tzerland. To superintendent, Oesterlen me, Springfield.

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MAN, HARRY M. From Roseville

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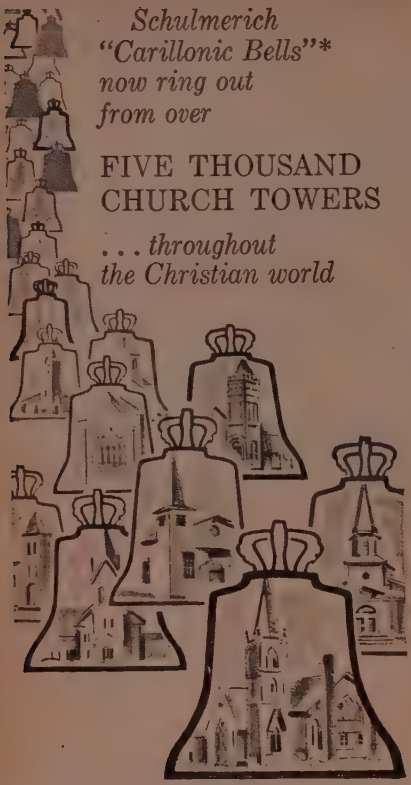

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	Northeast Conference
	Tallahassee, Fla.
	Davenport, Iowa
	Salina, Kansas
	Geraldton, Ontario
	San Diego, Calif.

CHANGES OF PASTORATE . . .

Church, Newark, N. J. To Nati
Church, Chester.

KISTLER, SAMUEL K. From Lenharts
parish. To St. John's Church, New
liams.

SCHOLZE, JOHN W. From Christ Chu
Little Falls, N. Y. To Erloeser Chu
Philadelphia.

SHIERY, GEORGE H. From Zion Chu
Girardville. Retirement.

PENNSYLVANIA MINISTERIUM

FISHER, PAUL S. From New Ringgold
ish. To Bern-West Leesport parish.

DECEASED

THE REV. W. D. HALTIWANGER pastor of Nazareth Church, Lexin S. C., died March 20 at Columbia.

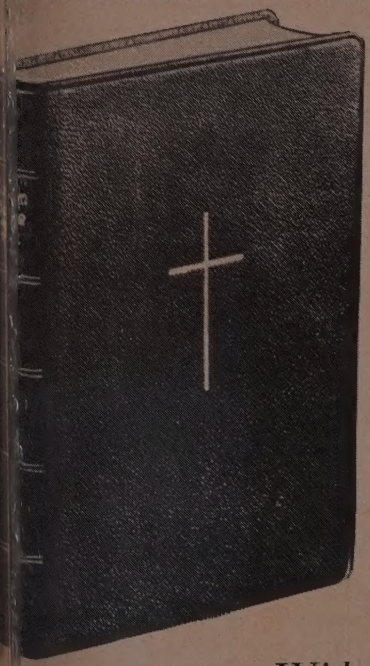
Pastor Haltiwanger was a native of ington County, S. C., and a graduat Newberry College and Southern T logical Seminary.

In addition to the Nazareth past he had served the Iredell parish, States N. C.; Beth Eden Church, Newberry, S Johnston Church, S. C.; and Grace Ch Prosperity, S. C.

Pastor Haltiwanger is survived brother, A. S. Haltiwanger, Chapin,

Funeral services were conducted M 23 at Nazareth Church by South Ca Synod President Karl W. Kinard. Inte was at Mt. Horeb Lutheran Cem Chapin.

ommon Service Books



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In Conclusion

IF A MAN cheats his partner in a business deal, the partner can sue. This is a private matter which does not involve the public interest, but the public takes a hand in it through the lawcourt to uphold justice.

But in a complicated business affair in which many people are mixed up, the public may have a big stake. Back in the prosperous days of the stock market 30 years ago, some financiers were organizing huge and flimsy holding companies in which hundreds of thousands invested their money. They had no way of knowing they were being cheated by such imposing citizens as Samuel Insull.

A U.S. Senate investigation was made into these matters after the 1929 crash, and laws were enacted outlawing fraudulent holding companies and regulating banking and investment business. This was a good illustration of the way a democracy can work for its citizens in defining the boundaries of honesty.

BIG HEADLINES from Washington these days make clear that we have reached a new crisis in public morality. It is evident that there are very shady goings-on among some officials of labor unions.

The unions had a hard struggle through the early part of this century, using whatever rough-and-tumble tactics they could in combatting the intolerable pressure of big corporations. Now the unions are a well-established part of American life, and have an important function in defending the wage-earner.

Unions have money in the bank, and some of these rough warriors who built the unions have big salaries and plush offices. According to the information coming from the Senate committee hearings, some of these fellows in the offices don't seem to have the least not of honesty.

Not only the 15 million union me bers in the U.S. but the whole Ameri people have a large concern in this n ter. Dave Beck is a threat not only every truckdriver in the country but everyone who buys or sells anything t is hauled in trucks.

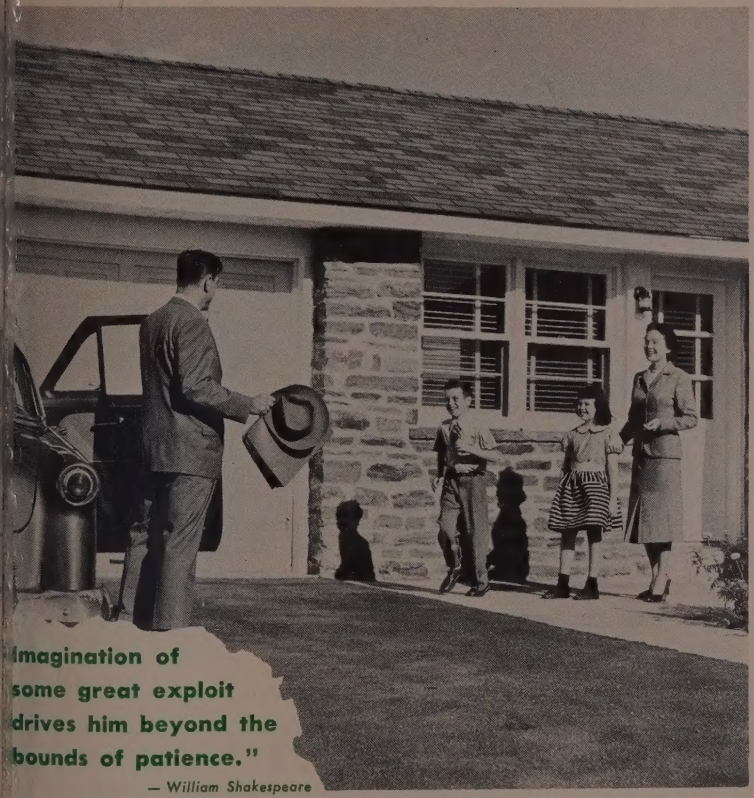
A well-balanced, thorough investi tion of unions should be pushed to c pletion. This Senate hearing is no l Carthy witch-hunt in which one ma trying to make himself famous by ploiting the vague fears of the multitu Out of this investigation should co wise, nonpartisan legislation to gu against evils uncovered, such as l requiring public accounting of un finances.

Honest labor leaders welcome and co-operate with this sort of investigat The unions are now in a new day w because of their size and power t must develop a keen sense of public sponsibility. Unions have proved to an important balance wheel in keep the American economy steady.

THE LAWS PASSED by Congress h not guaranteed that big business is ways run honestly. A new crop of le lation aimed at unions won't be a tergent cleaning up every racket Honest and effective labor leaders Walter Reuther are the best hope of c batting evils in the unions.

The sort of people who get to pl of power in unions, company man ment, and politics usually reflect the of people who put them there. In o words, honesty is everybody's busin Unfortunately there is never quite eno honesty in the world to supply demand.

—ELSON RU



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— William Shakespeare

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